

**FRET NOT THYSELF.****Because of Science—So Called.**

In the "Bible Student and Teacher" for October is a paragraph which states with peculiar clearness a fact which thinking men have long realized—the fact that the Darwinian theory of evolution is dead.

The "Student" after quoting from baccalaureate sermon a paragraph which endorsed the theories of Darwin, expresses surprise. It says that "the assumption of this acting-president of the university, that the Darwin hypothesis is established, must be a surprise to all well-informed persons; and his reasoning is so seriously defective as to be next to unpardonable."

Its statement is broad that "the theory of evolution as proposed by Mr. Charles Darwin had been abandoned by the leading scientists of the world" because "there is not a particle of scientific evidence to support it." George Darwin, son of Charles, and at one time president of the British Association for the Advancement of Science has abandoned his father's theory of evolution, and Ernest Haeckel, its only living advocate is not far from wavering.

It is only about one generation since this theory was put forth, and with all the pomp of science. Its author well knew that his theory antagonized the Bible, but he pressed it none the less. It became a fad, and thousands who knew not the real meaning of evolution proclaimed themselves evolutionists. Some of God's people began to fear for the ark of God.

About one generation has passed since that day, and now, alas for the theory, there's none so poor to do it reverence.

Let the Christian take comfort. Other theories and vagaries are abroad, which antagonize the Bible. Sometimes they become popular and attain the conspicuousness of a fad. But let the Christian not fear for we know that the Word of the Lord abideth forever.

**THE PRESENT TENDENCIES OF OUR COUNTRY.**

Some matters of recent occurrence have arrested our attention, and will evoke much thought from those who are concerned for our nation's welfare.

One is the tremendous increase in recent years in the number of homicides in this country. In the "Chicago Tribune" there have appeared some startling figures.

The number of murders in the United States prior to 1861 was comparatively small. After the Civil War it increased greatly. The effect of the war was to cheapen human life, and in 1881 the homicides numbered 1,266. In 1890, it was 4,290; in 1896, 10,652; in 1901, 7,852; in 1907, 8,712; and in 1908, 8,952.

In 1884 the ratio of murders to population was 26.7 per million people; in 1895, it was 152 murders to the million people; at present it is about a hundred to the million.

The murder rate in this country is fully ten times as great as in Great Britain and almost twenty times as great as in Sweden and Norway.

Can we find the causes of this? It lies partly in the

changing character of our immigration. Originally it was from Scotland, England and Holland. Of recent years it has been largely from Italy, Bohemia, etc., people of vindictive character who find themselves in this land free from the surveillance of their home land, and therefore full of license to commit crime.

Partly, it lies in the lax administration of justice. The man of violence feels that by appealing from court to court he can escape the penalty of his murderous acts. And in many cities there is connivance between the law-breaker and the police, favoring the escape of the criminal from all penalty.

But behind all this there is the increasing disregard for the Sabbath day. The election in New York city last week illustrates this. The Tammany ticket, which was understood to involve the misappropriation of public funds was overwhelmingly defeated. But the Tammany candidate for mayor, Judge Gaynor, being a friend of a wide open Sunday, was elected by a large majority. A wide open Sabbath takes the young away from the sanctuary to the pleasure resorts and the dance halls, to say nothing of free indulgence in intoxicants. The elections in Louisville and in San Francisco seem to have a leaning in the same direction. Sabbath revelry means vice and strife and general degradation.

Yet we are not sure but there is another influence that is working unhappily. Fifty years ago, the preachers emphasized the sinfulness of sin, and labored for the personal conversion of individual sinners. At the present day, in many pulpits, the emphasis of the preaching is rather on civic righteousness, on the betterment of social conditions, or on matters of temporal welfare. The sinfulness of sin is obscured or is missing. As is the preaching, so is the thinking of the people. In the year 1862, the uncovering of the "Credit Mobilier" (a scheme of graft in the building of the first Pacific railway) brought deep disgrace and vigorous denunciations upon those who took part in it. At the present day, the same iniquitous practices are common and are ignored or condoned. They bring no disgrace; indeed (if we mistake not), a man conspicuous for participation in such deeds in Pennsylvania has recently been honored with a statue in the capitol.

The initial step of the remedy for these evils lies with the Church. If the Church will emphasize sin and holiness, if the Church members will lead holy lives, the Spirit of God will make their influence felt upon the people at large.

Does some one say that the evil is too deep and too serious to be thus corrected? It is deep and serious. But no less deep and serious was the infidelity of Paine and Voltaire, a hundred years ago. Our fathers have told us that perhaps nine-tenths of the young men of this land, in the years from 1810 to 1820 were infected with this infidelity. But the influences of the Gospel overcame the evil tendencies so that by the middle of the century it almost ceased to influence our young men, and Ingersoll's attempt (in the seventies) to revive it, fell flat.

What the Gospel has done in the past, it can do today. Be it ours to awaken to the need of renewed Gospel effort and to put it forth?